6: Taylor E-5 (1930-1957) 1956
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553 probability, of their forefather's conversion and of the name of his white godfather. Such today are Dauville, Lucien, Viville, John, Darroux, Benjamin, etc. But already these names are falling into disuse and being forgotten even by their bearers, who designate the individual by attaching the patronymic to the name—as, Norbert John, the son of John Jules, the son of Jules Benjamin. Friends sometimes "swap" or exchange names.

551 The Carib of Dominica retains the Indian's traditional dislike of the indiscriminate use of his name. In ordinary forms of address he almost always uses "compère," "commère" (the old "gossip"), "cousin," "chef," "babe," "boy," etc. He habitually refers to people by a nickname (Popote, Fanfan) or by abbreviating the real name (Ma' Ham for Madame Hamilton). When traveling or staying in some other part of the island or abroad, he invariably changes his name, adopting for the time what Roth calls a "nom de voyage." The reason for this, as explained to me by a Carib friend, is that "nobody can do you anything (pisi, charm) when they do not know your right name." This idea that the name is part and parcel of the thing or person to whom it belongs, and the adoption of a false denomer, in order to trick the nefarious genii, is, I believe, peculiarly Indian. Thus, before going to the provision grounds or to the woods
● [177 for food, a mother of the old school will tell her children that she is 349] going to "fouiller fourmis" (dig for ants), fearing that she would be unlucky and return empty-handed should she pronounce the real name, and say (for example) that she was going to look for wawa (wild yam: *Rajeca cordata* L.).

576 Forms of greeting are seldom used by the Caribs. Even after a long absence, a man will arrive with a simple "I am come," and take leave, before a long separation, with no more than "I am going."

263 Women and children eat in the kitchen apart from the men and [340] after the latter have finished. I understand that this habit is peculiar, in Dominica, to the Caribs; though it would seem to be more a matter of convenience than custom in a community where the women do all their own housework. Vestiges of taboo seem to subsist with regard to the eating of certain foods. One old woman gave as the reason for not eating a species of sea crab, called ägaya, that the [342] latter sometimes "had to do with women." She averred that this crab, were it to meet a girl or woman on the beach, would crawl up and urinate on her leg, thus rendering her pregnant for him. We read that the Caribs of other days would not eat hen, turtle, or eel for fear of thereby acquiring the unworthy characteristics of these beasts. There are Caribs in Dominica today who, for similar reasons, will not touch the meat of shark, conger eel, or an elsewhere widely consumed variety of fish, locally known as "vive."

11: Taylor E-5 (ca. 1930-1937)1946
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they liked for a further period of two or three months, and thereafter only continued to abstain from certain activities and meats for some time.

When the child began to be given fish to eat at about the age of two years, its hair was cut for the first time ceremonially, and its mother's temples shaved. The piercing of its ears, etc., apparently also took place at this ceremony (nikuloköyanö, nibokaröö) which, according to Breton's description, was held concurrently with an eléruak festival.

The latter appears to have been a family rather than a tribal affair, although intended for the carrying out of all the *rites de passage*, such as initiation of infants (into the tribe) and adolescents (into manhood), and for the purification and reintegration of those who had for the first time become parents or had killed an enemy.

> Il y a peu de Sauvages qui ayent femmes et enfans, qui ne fassent ce festin icy, qui est un de leurs plus solemnels: ils sont quelque fois des quatre mois à s'y préparer, en y ceuz le poil des temples aux femmes, et à leur petits enfans auquels on commence d'y faire manger du poisson.

Besides large quantities of wiku to be prepared for the feathered dancers (eleruakröö uiomälin) and guests, basketry tables (mariru) and other utensils for the rites must be made, and those asked to help by making them (iruwinomuku) repaid for their trouble by a special drinking-party (itaiwemo). Moreover, after the eléruak festival all such articles were held to be fair plunder for the guests.

The name, eléruak, appears to connote *a putting out from* or *forth-putting*, (*cf.* fiolaruaiba *incise! let [blood]!* < *ila power, strength;* and as a stem: *choose, extend, endure:* fiala *speech* or *flame;* áru[ra] *[to]put forth);* and the essential part of the rites performed on these occasions consisted in blood-letting.[6] Breton goes on to describe them thus:

> . . . les grands, voire les mariez apportent quand et eux des oyseaux de rapine, les petits des petits, les mariez des gros et grands qu'ils ont pris dans le nid et nourris pour ce mystère. Le capitaine qui est prié pour cela prend les oyseaux et leur casse la teste sur leurs testes qui en restent essanglantées. Il incise les petits et les grands, mène les petits dans leurs lits qui y doivent demeurer sans manger, et en la posture qu'il leur donne, sans laquelle ils croyent qu'ils demeureroient bossus ou contrefais, suivant celle qu'ils prendroient dans ce lit [i. e. hammock]. On écrase les oyseaux des grands (s'ils ont eu enfans, ou s'ils ont tué quelque Arrouague) avec quantité de gros grains de poivre [*Capsicum*], ou piment [< Carib, boémuę *Capsicum* <

6 Hunters still make razor cuts in their arms to improve their luck, while incision and cupping are practised to relieve pain.

13: Hodge & Taylor
515, 754, 777, 782

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[For information on ritual baths for the purposes of counteracting sorcery, and giving good luck, see category 789]

13: Hodge & Taylor N.E-5 (1930-1956) 1957
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The acid fruit of this species is edible and refreshing but is apparently only known and used locally by Carib hunters.

Specimen citation: 3357.

Pitcairnia gracilis Mez in DeCandolle, Monogr. Phan. 9: 407. 1896.

Batard Le Pile.

A Lesser Antillean species found in Dominica on rocky semi-wooded spots at lower to middle elevations.

The fine, fluffy, white scales which cover the lower surfaces of the grass-like leaves are mixed with honey and used by the Carib as a remedy for the common infant's mouth disease called «thrush». The same mixture is employed at birth as a healing agent on the cut umbilical cord. The plant itself is carried when travelling as a good luck «chance».

Specimen citation: 1240, 3054, 3496.

Pitcairnia spicata (Lamarck) Mez var. *sulphurea* (Andrews) Mez in DeCandolle, Monogr. Phan. 9: 393. 1896.

Pitcairnia sulphurea Andrews Bot. Repos. 4 (1802) pl. 249.

Batard Le Pile.

A species of boulder outcrops at the summits of mountain peaks of Dominica and St. Vincent.

The leaves of this species are also utilized by the Caribs in the manner discussed under *Pitcairnia gracilis*.

Specimen citation: 319, 1956.

LILIACEAE. Lily Family.

Smilax guianensis Vitman, Summ. Plant. 3: 422. 1791.

Smilax macrophylla Willdenow, Sp. Pl. ed. 4, 2: 786. 1866.

Bamboche.

A strong vine of the Lesser Antilles.

Caribs employ the withe-like stems in the making of snares, while an infusion of the roots in cold water is believed to be a cure for gonorrhoea.

Specimen citation: 3269.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
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Ipomoea spp.
pitkin

Several wild twining species of *Ipomoea* (other than *I. pes-caprae*) are to be found in Dominica.

Leaves of certain species are employed by the Caribs to rub the body when bathing, and their use is considered to bring health and luck to the user (see *Erygnium foetidum*).

Specimen citation: 3316, 3323.

BORAGINACEAE. Borage Family.

Bourreria succulenta Jacquin, Enum. 14. 1760.
Tawai, Taway. — Iesidi.

A small tree of the West Indies and common in Dominica at lower elevations.

From the inner bark of this species is obtained an emollient fluid which the Indians often use to soothe inflamed eyes, a disease from which they frequently suffer. The wood burns easily and so the Caribs sometimes use it for torches[**].

Specimen citation: 17 (T).

Cordia reticulata Vahl, Eclog. Am. 3: 5. 1807.
Coco Poule.

A medium-sized tree of the Lesser Antilles and Venezuela and common in Dominica at lower and middle elevations.

The leaves of coco poule are believed to relieve headache. When used for headache they are placed on the forehead of the suffering Carib.

Specimen citation: 3339.

Tournefortia bicolor Swartz, Prodr. 40. 1788.
Mirette.

This species occurs throughout tropical America.

** Because of this use the tree has sometimes been called bois chandelle, but should not be confused with *Bythnia frutescens*, the true Carib bois chandelle.